## A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE BY THE REV. DR. J. BASCOM SHAW.

An Interesting Lesson Drawn From the Text "Run With Patience"-Keep Jesus as a Pattern Lefore You in the Bace of Life.

PRINCETON, N. J.-The Rev. Dr. John Balcom Shaw, pastor of the West End Presbyterian Church, Manhattan, preached Sunday morning before the students of Princeton University. He took his text from Hebrews xii:1: "Run with patience."

Dr. Shaw said: There is a vast difference between walking with patience and running with patience. Both are hard, incalculably hard, but they are hard in very different ways, and call for graces which are exact op-posites. Walking with patience re-quires the grace of repression or resig-nation. The spirit leaps ahead but the body must needs lag behind. We want to run, but we have to walk, and a slow pace when one feels he might make haste and ought to make haste is might-

ily aggravating.
Walking with patience is one of the young man's struggles. He wants to get on and up, with quick speed, but circumstances are holding him back. He has a mother to support, he works for an un-appreciative firm, he lacks the proper influence, he has no friends at court, he can command no capital. Therefore, he must stay a clerk when he deserves the superintendency. He must go to business when he would prefer a profession. Creeping when you are eager to be leapingcan you imagine a greater tax upon pa-

than that? Walking with patience is poverty's prob-lem. To suffer want when others no more deserving than you are in affluence, and be resigned to it, it is the hardest possible task. That is the bottom cause of all our labor agitation-impatience under lim-

Walking with patience is misiortune's mission. To be held back by reverses, disabled by sickness, retarded by circumstances, felled by a great sorrow, so that we must walk instead of run-these are among the most difficult experiences of life, and are these not experiences that come to all? Who of us, the most prosperous and fortunate, those whose track has the fewest up grades upon it-even the young college man with his own peculiar problems to solve and struggle to meet-who of us does not find frequent need to cry out with face turned upward? I want the love that all things sweetly bear,

Whate'er my Father's hand may choose to send.
want the love that patiently endures The wrongs that come from earthly foe

or friend. Some great soul who had evidently taken a full course in the school of suffering and won the full diploma of resignation, has most aptly and beautifully expressed the soul's need under such co.

ditions in these words: The night is dark, but God, my God, Is here and in command; And sure am I, when morning breaks, I shall be at the land.

And since I know the darkness is To Him as sunniest day, I'll cast the anchor-patience-out, And wish-but wait for day:

God help us to learn how to walk with patience! But what about running with patience? Does it not call for quite another schooling of ourselves, just as running on the athletic field demands a training peculiar to itself? Even a fast walker is not necessarily a good runner. The requirement this case is active ratner than negative. Here is needed not the grace of repression, as in the other case, but of cultivation, of application or concentration rather than of resignation. In walking with patience, the weights and the brakes both must be applied in order to hold the spirit back and keep it apace with the body. But to run with patience, the weights need to be laid aside and the brakes removed that the inner may keep abreast with the outward, that our ambitions, our hopes, cur aims. may fly forward toward the goal, "nor," as the line of the old hymn runs, "tire amid the heavenly road.

The very pace of the runner is itself the foe of patience. It calls, seemingly, for impetuousity, and the more impetuous the runner, we are accustomed to think, the better. Its certain effect is to heat the blood and fire the nerves. Behold the athlete with every muscle taught, every line of his face hard set, his eye intense and earer, the applauding crowd urging him on! Fow can he be poiseful and self-controlled? Indeed, patience would seem impossible, and impatience the very price of the prize. And yet every ath-letic man before me knows this is the talk of a novice. If there is anything the runner needs it is self-control, to be able "to keep his head," as we say, to command his nerves, to hold his strength in check at the first and let it out toward the finish, to keep from being unnerved by the shouts of the crowd, to be equal to any unforeseen turn the race may take or any condition before unreckoned with that | The footpath meant for you, and me. might appear. And does it not always turn out that a running match is at bottom chiefly a question of self-command muscle, wind, nerve, mind, yes, and heart -and the winner ever found to be the one who has run the race with the greatest

Young men, this is a running age, and a country where, whether you will or not, you must adopt the quickest pace. "Step ' the car conductor's inelegant command, is characteristically American, though it may usually happen in this case to be spoken by a foreigner. All American burners and the spoken by a foreigner. Even our is characteristically American, cans are proverbially in a hurry. Even our kindergarten tots have caught the step. and from childhood on it gets gradually faster and faster, until, when a young man reaches maturity, he is on a dead run. Life these days is a veritable rush for existence.

To run, then is an easy thing-it is the most natural thing in the world to us. we have been bred to it; it is instinct, but to run with patience, to keep the soul calm when the body becomes heated and overtaxed, so that the spiritual does not lag behind the material life, and we grow fe-verish, sordid, impetuous—ah! this is quite another thing. Such a difficult task is it that, amid the clamor and tumult of our modern life, it is the rarest thing to find men with tranquil temperaments, stead-fast, patient, reposeful. Under the strain and pressure of the times we get irascible, restless, nervous, narrow and shallow of soul. Solitude has no longer any congeniality for us, and, as Dr. Samuel Johnson declared years ago, "When a man cannot bear his own company, does not like to be alone, there is something wrong." It would seem as if Wordsworth were arraigning our age and not his own, which

was so phlegmatic and meditative as compared with this, when he wrote down his memorable lines:

"The world is too much with us; late and soon, Getting and spending, we lay waste our

powers. Little we see in nature that is our; We have given our hearts away, a sordid

Aversive to solitude, and over-enamored of society, hard driven by materialistic gain and greed, tearing ahead for a prize that our nervous clutch may crush so soon as it is once in the hand, we outrun our religious duty, the claims of our inner nature are left away behind, and we go dashing madly ahead, like a runaway engine, into spiritual, if not moral, ruin. This, young men, is the feverish race you are soon to enter. Whatever your disinclination thereto, you are bound to run it. The one su-preme question is, will you run it with pa-

tience or, as the great majority are seeking to do, impetuously, wild, y, without self-control, and therefore unsuccessfully? "What is the secret of such patience?"

you ask of me, cagerly, earnestly, in your upturned faces? Let our author answer. "Looking unto Jesus" is the sole remedy he suggests. "Let us lay aside every weight and the sin that doth so easily better and let us may with national the set us, and let us run with patience the race that is set before us, looking unto Jesus, the autnor and finisher of our faith, who, for the joy that was set before Him. endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Looking unto Jesus" may mean at least three things: Looking unto Him as the final goal; looking unto Him as the one only emancipator, and looking unto Him as a perfect model or pattern. I believe the author of this emistic means all this the author of this epistle means all this

Jesus the supreme goal of our liveshighest purpose, our commanding aspiration, out to whom all our energies run and upon whom all our ambitions and ac-

"Lord, let me not be too content,
With life in trifling service spent,

Make me aspire. When days with petty cares are filled, Let me with holy thoughts be thrilled, Of scinetning higher."

This must be our constant prayer, if we are to run the hurried and hurrying race of modern life and preserve our equipoise through it all; and that "something highto which we must aspire is the service of Christ. Let a man begin to live his life in devotion to Him, for His sake and unto His honor, turning all the intensity and enterprise of his strenuous existence toward that as his goal, and his life will speedily lose its feverish heat and grow calm and steadfast and screne. He Leed not slacken his pace a bit. If that be its goal, he may continue to run and on to its close he will remain patient despite his environing conditions. He may make haste to get rich, to acquire leadership, to attain success, to exalt Jesus Christ instead of self, if the unseen be his chief aim and aspiration, and the material but a means thereunto, he will go through life patient-proof, and the

into his soul. For this is peace-to lose the lonely note Of self in love's celestial-ordered strain; And this is joy-to find one's self again In Him whose harmonies forever float Through all the spheres of song, below,

umult and fever of the ige will never get

above, For God is music, even as God is iove." Oh! this is what our hard-headed business men need, this is what our nervous, self-centered society women need, this is the great need of our ambitious and eager youth, to make Jesus Christ, His glory and service the sobering, absorbing, controlling ambition of their lives. Is this not the first great look our author commends to us -looking unto Jesus, as our supreme pur-pose? And what is the second?

Second-Looking unto Jesus for power in our lives, as our great emancipator from the bondage of this materialistic age.

"Have you ever thought, my friend, As you daily toil and plod In the noisy paths of men. How still are the ways of God?

"Have you ever paused in the din Of traffic's insistent cry. To think of the calm in the cloud, Of the peace in your glimpse of the sky!

"Go out in the quiet fields,
That quietly yield you meat,
And let them rebuke your noise, Whose patience is still and sweet."

Jesus Christ alone can bring the quietness of the fields and the calmness of the cloud into our being. To Him we turn, as t) its first great source, would we have the same atmosphere blowing through our souls. You know Mme, Guyon's definition of prayer: in God." "The silence of a soul absorbed And Tennyson's, if possible, was even better: "Prayer is like opening sluice between the great ocean and our little channels, when the great sea gathers itself together and flows in at full time." vou and I would run with patience, we, too, must let this tide flow into our lives, and that can never be until we live in close touch with Jesus Christ, seek His help at every ture, draw upon Him for our strength and depend upon His grace for sustaining and transforming power. Henry Drummond once said: 'Five minutes in the morning alone with Christ will change for us the whole day." What then would all the minutes of all the days in union

with Him do for us?

"Have you and I to-day
Stood silent as with Christ, apart from joy, or fray

Of life, to see His face; To look, if but a moment, in its grace,

And grow, by brief companionship, more true, More nerved to lead, to dare, to do For Him at any cost? Have we to-day Found time, in thought, our hand to lay

In His, and thus compare His will with ours, and wear The impress of His wish? Be sure Such contact will endure Throughout the day; will help us walk

Through storm and flood; detect Within the hidden life sin's dross, its

stain; Revive a thought of love for Him again;

Steady the steps which waver; help us see Forever true it is that those who run life's race patiently are pre-eminently men

Third-What is the third look? Looking unto Jesus as a pattern for our lives. There is something about this pattern peculiar to itself. Expressed in a word, it has the perspective of eternity. Christ lived His life not to gratify a fleeting, temporal, selfish sense, like avarice, fame, success, pleasure, but to fulfill a God-given mission, to reach up to a divine standard, and work out an eternal equation. Put to gether three heart utterances of His and the full pattern will be before you: "I do always the things that please Him -duty to His Father, His will ever yielding itself to the will of God. "I am come that they might have life and that they might have it more abundantly"-duty to men and complete dedication of Himself to the fulfillment of that duty. "I must work the works of Him that sent Me"—duty to Himself as "the sent of God" whose one passion was to make His life justify its high purpose. As some one has phrased it:

On one great mission bent, He sped for God, forever unencumbered Of earthly clogs whereby our souls are

numbered, In glory excellent." Keep this pattern before you, my fellow runners, consult it the first thing in the morning, turning to it often through the day, and let it be the last thing you look upon at night ere your eyes forget to see, and you will be too serious to be otherwise than calm of soul; too much in carnest to lose your poise, too set upon linking every moment of time with eternity and working out the answer of your life to God to let temporal aim command you or sordid things enslave you. Then the weights shall be lifted off the inner and laid hard down upon the outward life, and you will continue to run—perhaps, your pace may quicken—life will be a prompt, an earnest, eager, intense race, but you will run it clean down to the end with patience. This is the trinal secret I bring you: Christ the purpose of our lives. Christ the power in our lives! Christ the pattern for our lives!

Shows Himself a Beast.

We believe there is truth in the old aying: "In vino veritas." Wine, when saying: enough of it is taken, lifts off the cover. A man not only tells the truth when he is drunk, but he shows his secret disposi-If he is at heart cruel and rebeastly. If he is at heart cruel and revengeful, he may become a murderer. If he is lustful, he becomes licentious. Strong drink exaggerates that which without it has caused considerable political gosmight lie latent and unknown during a sip.

#### CHICAGO MAYOR HELD.

Carter Harrison is Among Those Blamed by Coroner for Fright ful Ircquois Theatre Tragedy.

A Chicago dispatch says: The Iro quois jury, which for three weeks has been listening to evidence relative to the Iroquois theatre fire, returned a verdict by which the following persons are held to await the action of a grand jury:

Carter H. Harrison, mayor of Chi-William J. Davis, proprietor in part

and manager of theatre. George Williams, building commis-

sioner of Chicago. Edward Laughlin, building inspector

under Williams. William Sallers, fireman in theacre. James E. Cummings, stage carpen-

William McMultin, who had charge

of the light that caused the fire. It was not generally thought that the jury would be able to make a report so promptly. There were over 750,000 words of testimony, and each juror, according to law, would be compelled to sign his name to the testimony of each witness, which meant that each man would be compelled to write his name 572 times.

It was at once decided by the coroner that all men who should be held by the verdict, to the grand jury. should be taken into custody at once. He, therefore, at once prepared warrants for their arrest and called upon the police department for officers to serve them.

"The cause of the fire was drapery coming into contact with a flood or arc light; city laws were not complied with, relating to building ordinances, regulating fire alarm boxes, fire apparatus, damper or flues on and over the stage and fly galleries.

The findings of the jury were as fol-"Violation of the ordinance requir-

ing fire proofing of scenery and all woodwork on and about the stage.

"Asbestos curtain was wholly inadecuate and was entirely destroyed. "Building ordinances violated in

that aisles were inclosed on each side of the lower boxes, and absence of fire apparatus on the orchestra

"Building ordinances violated in that there was no fire apparatus in the gallery or first balcony.

"Will J. Davis was held responsible as president and general manager. He was primarily responsible for the observance of the laws and was bound to see that his employes were properly instructed as to their duuties in ase of fire."

In relation to Mayor Harrison, the verdict reads as follows:

"We hold Carter H. Harrison, as mayor of the city of Chicago, responsible, as he has shown a lamentable lack of force, and for his efforts to escape responsibility, evidenced by the testimony of Building Commissioner Williams and Fire Marshal Musham. Heads of departments under said Carter H. Harrison following this weak course have given Chicago inefficient service which makes such calamities as the Iroquois theatre horror a menace until the public service is purged of incompetents."

## TO PUSH WAR ON WEEVIL.

Secretary of Agriculture Approves Plan for Investigation.

Secretary of Agriculture Wilson has approved the plans for the cotton boll weevil investigation in the southwest, for which a special appropriation of \$250,000 has been made available. Secretary Wilson believes that the best methods for meeting the ravages caused by the boll weevil is in improving cultural conditions, the planting of early maturing varieties of cotton, substitution of other crops,

Little Girl Bakes Baby Brother.

At LaCrosse, Wis., Monday, while Mrs. Edward Smith was chopping wood, her daughter, 5 years old, placed a baby brother in a hot oven. closed the door and baked the baby to death before the mother returned.

## ANENT CRUM NOMINATION.

Senat Passes Resolution Asking President for Information

The senate, at Monday's session, heard further discussion of the question of the appointments to office made during congressional recesses, listened to a speech on the isthmian canal question by Mr. Morgan and passed a number of bills of a semipublic character. As a result of the debate on the appointment question a resolution asking for specific information concerning the nomination of W. D. Crum as collector of customs at the port of Charleston, S. C., was

## ROOSEVELT NAMES MORMON.

Former Bishop is Given Job of Mint Assayer at Boise City.

A Washington dispatch says: On recommendation of Senator Hepburn, of Idaho, the president Monday appointed H. Smith Wooley, a former ton. If he is a beast, he shows himself bishop of the Mormon church, to be assayer of the mint at Boise City. The discussion of Wooley's appointment

## MEDICAL EXAMINER

Of the United States Treasury Recommends Pe-ru-na.

Other Prominent Physicians Use and Endorse Pe-ru-na.

DR. LLEWELLYN JORDAN, Medical Examiner of the U.S. Treasury De-DR. LLEWELLYN JORDAN, Medical Examiner of the U. S. Treasury Department, graduate of Columbia College, and who served three years at West Point, partment, graduate of Columbia College, has the following to say of Peruna:

"Allow me to express my grati-tude to you for the benefit derived from your wonderful remedy. One short month has brought forth a vast change and I now consider myself a well man a ter months of suffering. Fellow sufferers, Peruna will cure you."

A constantly increasing number of physicians prescribe Peruna ir their practice. It has proven its merits so thoroughly that even the doctors have overcome their prejudice against so-called patent medicines and recommend it to their patients.

Peruna occupies a unique position in medical science. It is the only internal systemic catarrh remedy known to the medical profession to-day. Catarrh, as every one will admit, is the cause of onethe disease which afflicts mankind. Catarrh and catarrhal diseases afflict one-half of the people of United States.

......... Robert R. Roberts, M. D., Washington. D. C., writes:

"Through my own experience as well as that of many of my friends and acquaintances who have been cured or relieved of catarrk by the use of Hartman's Peruna, I can confidently recommend it to those suffering from such disorders, and have no hesttation in prescribing it to my patients." -Robert R. Roberts. \*\*\*\*\*

Dr. R. Robbins, Muskogee, I. T., writes: "Peruna is the best medicine I know of for coughs and to strengthen a weak stomach and to give appetite. Besides prescribing it-for catarrh, I have ordered it for weak and debilitated people, and have not cures catarrh must aim directly at the de-had a patient but said it helped him. It is pressed nerve centres. This is what Pean excellent medicine and it fits so many

Dr. M. C. Gee writes from 513 Jones St.

San Francisco, Cal.: "Peruna has performed so many wonderful cures in San Francisco that I am con- pleased to give you his valuable advice vinced that it is a valuable remedy. I have frequently advised its use for women,

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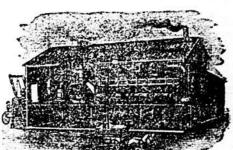
tem. I also consider it one of the finest catarrh remedies I know of."-M. C. Gee, Catarrh is a systemic disease curable only by systemic treatment. A remedy that

runa does.

chance to prescribe your Peruna. I hope you may live long to do good to the sick and the suffering." factory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be

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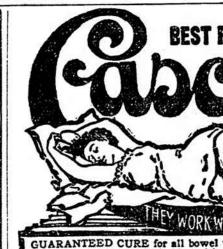
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soil is found. JUST SEND 10C. AND THIS NOTICE to the John A. Salzer Sced Co., La Crosse, Wis., and they will send you free a sample of this Wheat and other farm seeds, together with their great catalog, alone \$100.00 to any wide-awake farmer. [A.C.L.]

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to irregular action of the kidneys. I was suffering intensely from severe pains in the small of my back and through the kidneys and annoyed by painful passages of abnormal secretions. No amount of doctoring relieved this condition. I took Doan's Kidney Pills and experienced quick and lasting relief. Doan's Kidney Pills will prove a blessing to all sufferers from kidney disorders who will give them a fair

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